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The Birthday of the seal of Prophets

Al-Qasem House

Innovation in religion and celebration of the birthday of the seal of Prophets (Prayers and peace of Allah be upon him)

By 'Abdul Al-'Azeez ibn Salim Al-Omar

All perfect praise is due to Allah Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions even though the Mushrikun (non-Muslims) dislike its prevalence. May prayers and peace of Allah be upon His slave and Messenger; our Prophet Muhammad, the one who eliminated Shirk (polytheism) and misguidance, the one who demonstrated the right and called people to it. May Allah The Almighty bestow His peace and blessing upon him, his household and his companions.

The most truthful speech is Allah's Speech, and the best guidance is the guidance of Muhammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a deviation, and every deviation is in Hellfire.

Dear reader!

What is the Bid'ah (innovation) against which Islam warned us and described it as a misguidance?

Bid'ah linguistically means initiating something without any precedent example.

In the terminology of shari'ah, bid'ah means something that is newly invented in matters of religion that appears similar to the prescribed ruling. It contradicts the Sunnah and goes against it.

Dear Brother!

The following are some texts about Bid'ah:

1. Al-'Irbadd Ibn Sariyah, may Allah be pleased with him, narrated that the Messenger of Allah, prayers and peace of Allah be upon him, said:

"Those of you who live after my death will see many controversies. I urge you to adhere to my Sunnah and the sunnah (way) of my rightly-guided successors (Al-khulafaa' Ar-Rashidoon) who come after me. Hold onto it as if biting it with your eye teeth. Beware of newly-innovated matters, for every innovation is a going astray." [Reported by Ahmad, At-Tirmidhi, ibn Majah, Ad-Daarimi, Al-Haakim, Ibn Hibaan, Al-Albani deemed it Saheeh (authentic)].

«إنه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل بدعة ضلالة» أخرجه أحمد والترمذي وابن ماجه والدارمي والحاكم وابن حبان وصححه الألباني

2. Jabir Ibn 'Abdillah, may Allah be pleased with him, narrated that the Messenger of Allah, prayers and peace of Allah be upon him, said:

"Whoever Allah guides will never be led astray and whoever He allows to deviate will never find guidance. The most truthful speech is Allah's Speech, and the best guidance is the guidance of Muhammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation." [Reported by Muslim, Al-Bayhaqi; he and An-Nasaa'i reported it with the following addition (And every deviation is in the Hellfire)].

«من يهده الله فلا مضل له ومن يضلل فلا هادي له وخير الحديث كتاب الله عز وجل وخير الهدي هدي محمد وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار» رواه مسلم والبيهقي وعنده وعند النسائي بإسناد صحيح

3. 'A'ishah, may Allah be pleased with her, narrated that the Messenger of Allah, prayers and peace of Allah be upon him, said:

"Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will be rejected." [Agreed upon].

«من أحدث في أمرنا ما ليس منه فهو رد» متفق عليه

And in the other narration reported by Muslim: "Whoever does anything that is not in accordance with this matter of ours (i.e. Islam), will be rejected."

«من عمل عملاً ليس عليه أمرنا فهو رد» رواه مسلم

Ibn Rajab, may Allah have mercy upon him, said about:

"Every innovation is a misguidance." [Authenticated by Al-Albani].

«كل بدعة ضلالة» صححه الألباني

This sentence is a religious rule. So every innovation is a misguidance and thus it (any innovation) is not from the rulings of religion for all of the rulings of religion invite for guidance. As for the Hadeeth narrated by 'A'ishah, may Allah be pleased with her, forms one of the most important principles of Islam. It is like a scale for weighing up deeds according to their outward appearance. The deeds of the innovator will be rejected. Scholars are of two opinions regarding such issue:

First, his deeds will be rejected and thrown back at him

Second, the innovator rejected the command of Allah for he put himself in the place of Allah The Almighty, the Most Just of the judges, and went on ordaining a religion to which Allah has not consented.

The following are the quotes of some of the companions of the Messenger of Allah, prayers and peace of Allah be upon him, about Bid'ah:

• 'Abdullah ibn Mas'oud, may Allah be pleased with him, said: "Follow and do not innovate, for the religion is complete." [Reported by Al-Albani with an authentic chain of transmission].

• ‘Abdullah ibn ‘Umar, may Allah be pleased with them, said: “Every innovation is misguidance even if the people think it is good.” [Reported by Al-Albani with an authentic chain of transmission].

• Ibn Mas‘oud, may Allah be pleased with him, rebuked some people sitting in the Masjid in circles. In every circle there was a man, and in their hands they had pebbles. He would say: Say Allahu akbar (Allah is the Most Great) one hundred times, and they would say Allahu Akbar one hundred times after him. He would say: Say Laa ilaaha ill-Allah (there is no God except Allah) one hundred times, and they would say Laa ilaaha ill-Allah one hundred times after him. He would say: Say Subhaan-Allah (Glory be to Allah) one hundred times, and they would say Subhaan-Allah one hundred times after him. He denounced them saying: By the One in Whose hand is my soul, you are either following a way that is more guided than the way of Muhammad or you are opening the door to misguidance. They said: We intended nothing but good. He said: “How many of those who intended good did not achieve it.” [Reported by Al-Albani with an authentic chain of transmission].

In fact, this is what the Salaf (righteous forefathers) of this nation sees the risk of the innovations.

• Imam Malik; Imam of Dar Al-Hijrah (Madina); may Allah have mercy upon him, said: “Whoever introduces any innovation into Islam claiming that it is good is implying that Muhammad, prayers and peace of Allah be upon him, betrayed the message entrusted to him, because Allah says: {This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.} [Al-Ma`idah 5:3]

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً} سورة المائدة: ٣

Transliteration: Alyawma akmaltu lakum deenakum wa `atmamtu ‘alaykum ni’matee waradeetu lakumu al-islama deena.

So whatever was not part of the religion of Islam during that period of time should never be part of the religion of Islam today.

• Imam Ash-Shafi'i, may Allah have mercy upon him, said: "Whoever thinks something is good then he is issuing a ruling."

• Imam Ahmad, may Allah have mercy upon him, said: "The fundamental principles of the Sunnah with us are: Adhering firmly to and following the way of the companions of the Messenger of Allah, prayers and peace of Allah be upon him, and avoiding innovations and every innovation is misguidance."

Danger of Bid'ah

1. The deeds of the innovator will be rejected and thrown back at him

2. His repentance will not be accepted as long as he adheres to his innovation

3. He will not be admitted to drink from the Hawd (Basin) of the Prophet, prayers and peace of Allah be upon him.

4. He will bear the burden of the sins of those who followed him in his innovation until the Day of Resurrection.

5. An innovator is a cursed person

6. Innovation will increase the innovator nothing except distancing further away from Allah.

7. It causes Sunnah to die and perish

8. It is a stepping stone to Kufr (i.e. getting out of the folds of Islam).

9. It opens the fires of disagreement that is not based on proofs but just whims.

10. Taking the matter of innovation lightly leads to defiance and disobedience.

Proofs that substantiate what we have mentioned are left for brevity and they are mentioned in full in a book titled; Bid'ah by Sileem Al-Hilaali, p. 17-49.

Claims of those who believes in the goodness of Bid'ah and their refutation

1- What the Muslims think is good is good before Allah and whatever the Muslims think is bad is bad before Allah.

First of all, this hadeeth cannot be deemed a Marfoo' Hadeeth (traceable hadeeth, a narration of a saying, action, or consent that is traced back to the Prophet. For example, when a narrator (whether a Companion, follower or other) says, "The Messenger of Allah said,....) . It is said by Ibn Mas'oud, may Allah be pleased with him. Also, the words of a companion cannot be compared in any way with the words of the Messenger of Allah, prayers and peace of Allah be upon him. Supposing it is true, it will be interpreted as the proof of scholarly consensus, for the Muslims unanimously agreed that thinking a thing is good is consensus which counts as evidence, while the one who thinks innovations are good has no proof for that. The considered fundamental consensus is the consensus of scholars of a specific age.

There is no doubt whatsoever that imitators cannot be deemed scholars. Most of those who invent such innovations are just imitators.

2- Saying of Omar, may Allah be pleased with him: "What a good innovation this is."

This was said about At-Taraweeh prayer. In fact, it is a Sunnah; Omar gathered people to perform it in congregation for the Messenger, prayers and peace of Allah be upon him, stopped doing that behind one Imam, lest it become obligatory on them. He said that meaning the innovation in the

linguistic sense, which had no precedent i.e. it was not performed in such manner during the time of Abu Bakr, may Allah be pleased with him. The other possibility is that when Omar lit the Masjid and people gathered he thought that what he has done (i.e. lighting the Masjid) unprecedented deed and thus he said: "What a good innovation this is." Furthermore, Omar was one of the rightly guided caliphs whose words should be taken as proof as long as they do not contradict a religious text.

3- "He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden anything." [Reported by Muslim]

«من سن في الإسلام سنة حسنة ، فعمل بها بعده ، كتب له مثل أجر من عمل بها . ولا ينقص من أجورهم شيء . ومن سن في الإسلام سنة سيئة ، فعمل بها بعده ، كتب عليه مثل وزر من عمل بها ، ولا ينقص من أوزارهم شيء» رواه مسلم

There is a story behind this Hadeeth and it is as follows: Some people from Muddar came to the Messenger, prayers and peace of Allah be upon him, barefooted, naked, wearing striped woolen clothes. So the color of the face of the Messenger, prayers and peace of Allah be upon him, changed when he saw them in poverty. He then commanded Bilal, may Allah be pleased with him, to pronounce the Adhan (Prayer Call). Bilal pronounced the Adhan and Iqaamah (2nd Prayer Call), and the Prophet led the prayer. He then addressed them encouraging them to spend from their money. One of the companions came there with a moneybag, which his hands could hardly lift and put it before the Messenger, prayers and peace of Allah be upon him. Then the people followed continuously, until two heaps of food and clothes were collected. Then the Messenger, prayers and peace of Allah be upon him, said this Hadeeth. Accordingly, Sunnah here is that he revived the Sunnah of spending generously; however, he is the one who enjoined (initiated) spending.

4- Customs and traditions: Most people adhere to and follow some innovations just because they are from their customs and traditions that they inherited from their parents. This also was the argument of the non-Muslims in denying truth. Allah The Almighty Says:

{We found our fathers following a certain way and religion, and we will indeed follow their footsteps.} [Az-Zukhruf 43: 23]

{إِنَّا وَجَدْنَا آبَاءنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِم مُّقْتَدُونَ} سورة الزخرف:٢

Transliteration: inna wajadna aba`ana ‘ala ommatin wa-inna ‘ala atharihim muqtadoon.

Moreover, Al-Jamaa‘ah does not mean the large number of people, but it means those who adhere firmly to the Sunnah even if they are just a few. The Prophet, prayers and peace of Allah be upon him, said:

“Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.” It was said: Who are they, O Messenger of Allah? He said: “Those who are righteous when the people are corrupt.” [Al-Albani said: The chain of transmission is authentic, its men are trustworhty]

«إن الإسلام بدأ غريبا، و سيعود غريبا كما بدأ، فطوبى للغرباء، قيل: من هم يا رسول الله؟ قال: الذين يصلحون إذا فسد الناس» الألباني، إسناده صحيح رجاله رجال الثقات

Ibn Mas‘oud, may Allah be pleased with him, said: Al-Jamaa‘ah are those who follow and stick to the truth even if you are alone.

Amongst the reasons of innovations

1- Ignorance of the honorable Sunnah and the principles of the sciences of Hadeeth. In fact, this makes people unable to differentiate between the weak and sound Hadeeth. Therefore, many weak and fabricated Hadeeth

became widespread such as the innovation of An-Noor Al-Muhammadi that is based on a fabricated Hadeeth which as follows:

"The first thing that Allah created was the light of your Prophet, O Jabir." and the innovation of creating all creatures for Muhammad, prayers and peace of Allah be upon him, which based on a false Hadeeth and it is as follows: "Were it not for you, I would not have created the universe", the one who fabricated such Hadeeth, could not realize the fact that if the universe had not been created, Muhammad, prayers and peace of Allah be upon him, then would not have been sent. Allah The Almighty says:

{And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamin (mankind, jinn and all that exists).} [Al-Anbiyaa' 21: 107]

{وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِينَ} سورة الأنبياء:١٠٧

Transliteration: Wama arsalnaka illa rahmatan lil 'alameen.

2- People took ignorant persons as their leaders who issue Fatwas (religious verdicts), teach and speak in the religion of Allah without any knowledge.

3- Traditions and customs that are not supported by any religious proof and also cannot be accepted by the sound sane person such as the innovation of celebrating the birthday of the Prophet, prayers and peace of Allah be upon him, mourning ceremonies and the like.

4- Believing in the infallibility of the Mujtahid Imaams and regarding them as sacred as Prophets, may Allah exalt his status.

5- Following Mutashabih (i.e. what is not entirely clear) of the verses and Hadeeths without referring it to Al-Muhkam (i.e. what is entirely clear).

Al-Mawlid An-Nabawi (celebrating the Birthday of the Prophet)

First appearance: Fatimid caliphs were the first people to initiate and introduce such innovation in Egypt in the 4th century. They are, in fact, just slaves and had no relationship with Fatimah, may Allah be pleased with her. They are just heretics that pretend that they are from Ar-Rwaafid (Rāfidah, Shite) while they hide pure Kufr. They invented six Mawaalid (i.e. celebrations of birthdays): celebrating the birthday of the Prophet, prayers and peace of Allah be upon him, birthday of imam 'Ali, may Allah be pleased with him, birthday of Sayyidah Fatimah, may Allah be pleased with her, birthday of Al-Hasan and Al-Hussain, may Allah be pleased with them, and birthday of Al-Khaleefah Al-Haadir. Then they are nullified by Al-Afdal ibn Ameer Al-Jiyoosh. Then they re-introduced again on the hands of Al-Amir Bi Ahkaamillaah, Al-Faatimi, in 524A.H after people had forgotten them.

King Al-Mudhaffar Abu Sa'eed Kawkaboori was the first man to initiate the practice of celebrating Al-Mawlid in Irbil. Celebrating went on after him until the present time.

Such celebrations are not from the practices of our righteous predecessors, those who are in the best three centuries of Islam and not from the practices of the four Imams. Such celebration was invented by the heretics and ignorant people after the three best centuries. It is a Bid'ah (innovation) introduced to the religion of Allah. Actually, you will not find any non-Muslim except he belittles Allah The Almighty nor an an innovator except he belittles the Messenger of Allah, prayers and peace of Allah be upon him.

Sheikh Saalih Al-Fawzan, may Allah protect him, said:

Among the reprehensible innovations that people have invented is the celebration of the birthday of the Prophet, prayers and peace of Allah be upon him, (Al-Mawlid) in the month of Rabee' Al-`Awwal. They celebrate this occasion in various ways:

• Some of them simply make it an occasion to gather and read the story of Al-Mawlid, then they present speeches and Qaseedahs (odes) for this occasion.

• Some of them make food and sweets etc., and offer them to the people present.

• Some of them hold these celebrations in the Masjid, and some of them hold them in their houses.

• Some people do not limit themselves to the actions mentioned above; they include in these gatherings Haram (prohibited) and reprehensible things, such as free mixing between men and women, dancing and singing, or committing actions of Shirk such as seeking the help of the Prophet, prayers and peace of Allah be upon him, calling upon him, seeking his support against their enemies and so on.

Whatever form it takes and whatever the intentions of those who do this are, there is no doubt whatsoever that it is an invented, Haram (Prohibited) innovation which was introduced so long after the three best centuries of Islam.

Actually, it is incumbent upon all Muslims to revive the Sunnah and put an end to Bid'ah (innovation); they should not perform any action until they know the ruling of Allah concerning it.

Those who think that this Bid'ah should be continued produce specious arguments which are flimsier than a spider's web. These specious arguments may be summarized as follows:

1 – Their claim that this is veneration of the Prophet, prayers and peace of Allah be upon him:

The response to that is that the way to venerate him is to obey him, do as he

commanded and avoid that which he forbade, and to love him; he is not to be venerated through innovations, myths and sins. Celebrating his birthday is of this blameworthy type because it is a sin. The people who venerated the Prophet, prayers and peace of Allah be upon him, the most were the Sahabah, may Allah be pleased with them, as 'Urwah Ibn Mas'oud, may Allah be pleased with him, said to Quraysh:

"O people, I swear by Allah that I have visited kings. I went to Caesar, Chasroes and many other kings, but I swear by Allah that I never saw a king whose companions venerated him as much as the companions of Muhammad venerated Muhammad. By Allah, they did not stare at him out of respect for him."

Yet despite this level of veneration, they never took the day of his birth as an 'Eid (festival). If that had been prescribed in Islam they would not have neglected to do that.

2 – Using as evidence the fact that many people in many countries do this.

The response to that is that evidence can only consist of that which is proven from the Messenger, prayers and peace of Allah be upon him, and what is proven from the Messenger is that innovations are forbidden in general, and this is an innovation. What people do, if it goes against the evidence (Daleel), does not prove anything, even if many of them do it. Allah Almighty says:

{And if you obey most of those on earth, they will mislead you far away from Allah's Path.} [Al-An'aam 6: 116]

{وَإِن تُطِعْ أَكْثَرَ مَن فِي الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللّهِ} سورة الأنعام:١١٦

Transliteration: Wa-in tuti' akthara man fee al-ardiy yuddillooka 'an sabeelillah.

Nevertheless, in every age, and all praise is due to Allah, there have always been those who denounce this Bid'ah and state clearly that it is false. Those who persist in following it after the truth has been explained to them have no proof to base their argument on.

Among those who denounced the celebration of this occasion was Shaykh Al-Islam Ibn Taymiyyah, in Iqtidaa' Al-Siraat Al-Mustaqeem; Imaam Al-Shatibi in Al-I'tisaam; Ibn Al-Haaj in Al-Madkhal; Shaykh Taj Al-Deen 'Ali Ibn 'Umar Al-Lakhami who wrote an entire book denouncing it; Shaykh Muhammad Basheer Al-Sahsawaani Al-Hindi in his book Siyaanat Al-Insaan; Al-Sayyid Muhammad Rasheed Ridaa wrote a special essay on this topic; Shaykh Muhammad Ibn Ibraheem Aali Ash-Shaykh wrote a special essay on it; Shaykh 'Abd al-'Azeez Ibn Baz; and others who are still writing and denouncing this Bid'ah every year in the pages of newspapers and magazines, at a time when this Bid'ah is celebrated.

3- They say that by celebrating the Mawlid they are keeping the memory of the Prophet, prayers and peace of Allah be upon him, alive.

The answer to this is that the memory of the Prophet, prayers and peace of Allah be upon him, is constantly kept alive by the Muslim, such as when his name, prayers and peace of Allah be upon him, is mentioned in the Adhan and Iqamah and in Khutbahs (sermons), and every time the Muslim recites the Shahadatayn (two testimonies of Islam) after doing Wudu` (ablution) and in the prayers, and every time he sends blessings upon the Prophet, prayers and peace of Allah be upon him, in his prayers and when he is mentioned, and following his Sunnah. Thus the Muslim constantly keeps the memory of the Messenger alive and has a connection with him day and night throughout his life through, not once every year.

4 – They may say that the celebration of the Prophet's birthday was introduced by a knowledgeable and just king who intended thereby to draw closer to Allah.

The response to that is that Bid‘ah is not acceptable, no matter who does it. A good intention does not justify a bad deed and even if a person died as a knowledgeable and righteous person, this does not mean that he was infallible.

5 – They say that celebrating the Mawlid comes under the heading of Bid‘ah Hasanah (good innovation) because it is based on giving thanks to Allah for the Prophet, prayers and peace of Allah be upon him.

The response to that is that there is nothing good in innovation. The Prophet, prayers and peace of Allah be upon him, said:

“Whoever innovates anything in this matter of ours (i.e., Islam), that is not part of it will be rejected.” [Agreed upon].

«من أحدث في أمرنا ما ليس منه فهو رد» متفق عليه

It may also be said to them: why was this act of thanksgiving, as they call it, done too late at the end of the 6th century and not done by the best generations, the Sahabah (companions), Tabi‘een (the followers) and followers of the Tabi‘een, who loved the Prophet, prayers and peace of Allah be upon him, the most and who were most keen to do good and give thanks? Are those who introduced the innovation of the Mawlid more rightly-guided than them? Do they give more thanks to Allah? Definitely not!

6 – They may say that celebrating the birthday of the Prophet, prayers and peace of Allah be upon him, is indicative of their love for him; this is one way of showing that, and showing love of the Prophet, prayers and peace of Allah be upon him, is prescribed in Islam!

The answer to that is that undoubtedly loving the Prophet, prayers and peace of Allah be upon him, is obligatory for every Muslim; he should love him more than he loves himself, his child, his father and all of mankind

– may my father and mother be sacrificed for him – but that does not mean that we should introduce innovations for doing so that have not been prescribed for us. Loving him dictates that we should obey him and follow him, for that is one of the greatest manifestations of love, as it is said:
"If your love is sincere then obey him; for the lover obeys the one whom he loves."

Loving the Prophet, prayers and peace of Allah be upon him, implies keeping his Sunnah alive, adhering firmly to it, and avoiding words and acts that go against it. Undoubtedly everything that goes against his Sunnah is a reprehensible innovation (Bid'ah) and a manifest act of disobedience. That includes celebrating his birthday and other kinds of Bid'ah.

Having good intentions does not mean that it is permissible to introduce innovations into the religion. Islam is based on two things, sincere intention and following the Prophet, prayers and peace of Allah be upon him. Allah Almighty Says:

{Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.} [Al-Baqarah 2: 112]

{بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ} البقرة:١١٢

Transliteration: Bala man aslama wajhahu lillahi wahuwa muhsinun falahu ajruhu 'inda rabbihi wala khawfun 'alayhim wala hum yahzanoon.

Submitting one's face to Allah The Almighty means being sincere towards Allah The Almighty, and doing good means following the Messenger, prayers and peace of Allah be upon him, and adhering firmly to his Sunnah.

Refuting innovation of the festival of Mawlid can be as follows:

1- It was proved that when the Messenger of Allah, prayers and peace of Allah be upon him, came to Medina and found them celebrating some festivals, he annulled them and said:
"Allah have given you two days instead; better than them; 'Eid Al-Fitr (Day of breaking fast) and 'Eid Al-Adha (Day of Sacrifice)." [Authenticated by Al-Albani].

«...قد أبدلكم الله بهما خيرا منهما: يوم الأضحى، ويوم الفطر» صححه الألباني

2- The religious texts forbid innovation and termed it as Dalalah (Misguidance). The Prophet, prayers and peace of Allah be upon him, said: "Every innovation is misguidance." [Authenticated by Al-Albani]

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3- Therefore, the Messenger of Allah, prayers and peace of Allah be upon him, annulled all festivals of the people in pre-Islamic era.

4- This innovation was invented byAr-Rwafid (Raafidis is a sect from Shite), the enemies of Islam. They are the people of innovation, building domes and Masjids on graves.

5- No one of the Salaf Salih (righteous forefathers) has done such innovation although they were more perfect in faith and in understanding the religious texts. Thus anything introduced to religion while they had no knowledge of it is not from the religion of Islam; rather, it is an invented innovation.

Those who are interested in Al-Mawlid

1- Some of them their top priority is to spread Bid'ahs innovations and devote all their energies to do so. They are not from scholars or the righteous people. However, it is well known that they neglect fulfilling the practices

of Sunnah, attending Fridays and prayers in congregation, and fulfilling the acts of obedience. Moreover, they show great interests in innovation although it was explained for many of them that such things are innovations but they insisted on their wrong belief in that.

2- Ignorant individuals among lay people who believe wrongly that it (such festival) is a prescribed and permissible act of worship. They, in fact, follow those who will lead them to the Hellfire.

3- Some people whose main interest is in satisfying their desires by what they find in such festival such as food, drinking, free mixing with women and the like.

In conclusion, I advice myself and my Muslim brothers to keep away from such innovations and whoever has done something of such things should give up and return to the honorable Sunnah. I recommend reading some books that denounce different forms of innovation such as Al-I'tisaam by Ash-Shatibi Al-Maliki, may Allah have mercy upon him, Al-Ibda' fi Midmar Al-Ibtda' by 'Ali Mahfooth, At-Tahtheer min Al-Bida'; an essay by Sheykh 'Abd al-'Azeez Ibn Baz; Al-Bida' wa Atharuha fi Al-Ummah an essay by Sileem Al-Hilali, it is very beneficial in spite of its short length.

May Allah guide all of us to what He loves and pleases and I ask Allah The Almighty to forgive us, our parents and all Muslims. Prayers and peace of Allah be upon our Prophet Muhammad, and upon his family, and his companions.

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